

DOMINION

1.

OF

THE PRINCE OF PEACE;

WITH ITS APPLICATION

TO THE

SLAVE TRADE AND SLAVERY.

BY WM. ALEXANDER.

11

YORK:

FIFTH MONTH, 1840.

Not Published.

W. Alexander, Castlegate, York.

1887

CONTENTS.

Introductory Observations.Page 5.

SECTION I.

THE INFLUENCE EMPLOYED.

Which it is conceived, will be the Power of "The MIGHTY GOD," harmonizing with the Pacific Character of "THE PRINCE OF PEACE."

Page 7.

SECTION II.

THE AGENTS EMPLOYED.

The personal Agents divided into three classes, and distinguished from the Agency of other means ; a few of which are described.

Page 13.

SECTION III.

THE APPLICATION OF THE AGENTS.

In the course of which, "THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY," is introduced as a co-adjutor, and the *British and Foreign Bible Society*, is also brought into view.

Page 30.

DOMINION, &c.

Introductory Observations.

The ensuing short Essay was commenced and considerably proceeded with, on the sole ground of exhibiting the utter inconsistency of war with the profession of Christianity ; but in tracing this corrupt flood of iniquity to its source, some tributary streams appeared to present themselves to view ; and in an especial manner, the inefficacious efforts employed to put down the Slave Trade by brute force.

The strong arm of power supported by the cannon's roar, may set some captives free ; but cannot overthrow the corrupt passions of the human heart, the tendency of compulsory opposition being to excite, not to allay evil passions ; and whilst the love of *filthy* lucre predominates, and is cherished by a prospect of success, very far more than equivalent to the loss of captives who may be rescued from the tyrannic grasp ; so long must and will the Slave Trade continue ; hence to lay the axe to the root, slavery itself must be abolished.

As the apostle declared concerning the Athenian altar inscribed—"TO THE UNKNOWN GOD," "The times of this ignorance God winked at;" so in the dark ages of the world, and even in the night of the Christian era, He might be pleased, on some occasions, to permit the wickedness of men, to be overruled by means of the sword and battle; yet now that Light, *Christian Light* is evolving, the time seems hasting when the subsequent language of the apostle, in the name of the Most High, will be applicable respecting war: "But now commandeth *all men every where* to repent."

This repentance cannot be sincere, nor obedience to this command be perfect, except by abstaining from all war, in every shape and for every purpose. Hence it is no marvel that "The Mighty God,—the Everlasting Father,—the Prince of Peace," has not seen meet, in our day, to shed his blessing, even on a righteous cause, through the unholy medium of deeds of arms.

SECTION I.

THE INFLUENCE EMPLOYED.

“Unto us a Child is born,
Unto us a Son is given,
And the Government shall be upon His shoulder ;
And His name shall be called Wonderful ;
The Counsellor—The Mighty God—
The Everlasting Father—The Prince of Peace.
Of the increase of His government,
And of His peace, there shall be no end ;
Upon the Throne of David,
And upon his kingdom ;
To order it and to establish it with judgment—
And with justice, henceforth even for ever.
The zeal of JEHOVAH of Hosts will perform this.”
Isaiah ix. 6, 7.

In the present enlightened state of mankind on the subject of war ; and with the increasing prevalence of the important knowledge, that all war and fightings are inconsistent with the Gospel of Jesus ; it would be a waste of time to offer arguments to show that the evangelical prophet was here speaking of the *Messiah*, the CHRIST ; and describing the character of His reign and Dominion in the earth.

There is, however, one highly-important feature of this prophecy, which may not have been seen in that clearness and perspicuity, which its deeply interesting import, as it appears in the writer's view, peculiarly demands that we should contemplate this momentous subject. This feature is the character of the influence and agencies

by which the reign and "Dominion of the Prince of Peace" is to be established in the earth.

Having presented to our view, by the motto just given, this deeply important position, That "The PRINCE of PEACE" is also "The MIGHTY GOD," we seem warranted, at least to infer, that the Influence to be employed, in order to effect the "Dominion of the Prince of Peace," will be *supernatural* in its character; and if happily we should succeed in demonstrating that this influence must partake of the "Divine nature," of which participation an eminent apostle speaks, as resulting from the "exceeding great and precious promises" of the Gospel of Jesus—(2 Peter i. 4,) a sure foundation may then be laid, on which we may, through holy aid, be enabled to build with confidence and safety.

The first consideration appears to be not only that—

"Unto us a Child is born;
Unto us a Son is given;"

but that His Name shall be called "WONDERFUL:"—and with what is this representation immediately connected?

"And the *Government* shall be upon His shoulder;
And His *Name* shall be called *Wonderful*."

Can words more clearly or more fully denote that the influence by which He shall both acquire and exercise this "*Government*," will be of an extraordinary character; a character not hitherto *fully* developed or displayed in the Divine Government, even in relation to his chosen people. The Theocracy exercised over Israel, so far from being the Government of Christ as "Prince of *Peace*," was established by means of conquest and the sword. Here then we perceive ample ground to anticipate an influence of a very different character, by the description of the prophet couched in these words:

“His name shall be called *Wonderful*.”

A wonder working power, influencing the minds of mankind, and working conviction on their hearts; and not only conviction, but submission to His sway, and to the operation of His Divine Power; not as the warrior, not as the leader of an armed host, but as

“The Counsellor—The Mighty God.”—

The evangelical prophet seems also to have been introduced within that vail, which Jesus drew aside when He declared:

“*I and my Father are ONE!*”

For although the prophet sets out with describing that:—

“Unto us a *Child* is born;

Unto us a *Son* is given;”

yet he progressively advances in his description till at length he expressly styles this very *Child* and this *SON*:

“The EVERLASTING FATHER—The PRINCE OF PEACE.”

To perceive the full coincidence and correspondence of the two lines of the couplet, we should bear in mind, that in the very frequent style of Hebrew metre, the apposition is reversed; the first idea of the second line, agreeing with the last of the first line; and the latter idea of the second line corresponding with the first sentiment of the first line, as in the following examples:—

“*Sorrow shall take hold* on the inhabitants of Palestine.”

“All the inhabitants of Canaan *shall melt away*.”

Exodus xv. 14, 15.

“My voice shalt Thou hear—in the morning *O Jehovah!*

In the morning—will I direct my prayer unto Thee.”

Psalm v. 3.

“The Lord *rewarded* me according to my *righteousness*;

According to the *cleanness* of my hands hath He *recompensed* me.”

Psalm xviii. 20.

* This inverted couplet occurs with a *direct* couplet intervening as implied by the quotation marks.

In all these and abundant other instances, the inverted couplet occurs in the midst of regular, direct couplets, as do in the present motto, these lines :

“The *Counsellor*—The MIGHTY GOD—

The EVERLASTING FATHER—The *Prince of Peace*.”

Hence we may perceive the exact accordance of “The Everlasting Father” with “The Mighty God,” and a no less harmonious agreement between “The Prince of Peace” and “The Counsellor;” as highly expressive and explanatory of—

“His Name shall be called *Wonderful*,”

in allusion to the wonderful manner in which will evidently be accomplished this prediction :

“And the Government shall be upon His shoulder.”

That this Government will be acquired, as well as maintained under an influence peculiar to the character of “The Prince of Peace,” is, in the writer’s apprehension, most clearly set forth in both the Old and New Testaments ; but it may almost suffice for the present, to introduce the verse which immediately precedes the motto that has just been discussed.

After describing the affliction and darkness which would precede the birth of Christ, the prophet thus describes how “the rod of the oppressor” should be “broken :”—

“Every *battle* of the *Warrior*, is

With confused noise, and garments rolled in blood ;

But *this* shall be

With *burning* and *fuel of fire*.”—Isaiah ix. 5.

The almost universal strain of prophecies concerning the reign and dominion of the Son of God, is more or less figurative. The language here used by stating the contrast between “The battle of the warrior,” and the means by which, speaking of “The Prince of Peace,”

“The Government shall be upon His shoulder,” bespeaks a warfare or arduous struggle before that Dominion shall be obtained; especially when we consider that the description of the battle of the warrior is:

“With confused noise and garments rolled in blood.”

We must, however, carefully observe that *not* a simile, but a *contrast* is then described:

“*But this shall be with burning and fuel of fire; burning up all that is chaffy or combustible, and refining what may be as silver and as gold.*”

To obtain a clear view of this subject, I conceive it is very essential to observe the character of that battle, with which the process of this conflict is contrasted. The *blood* of victims directed to be offered as sacrifices under the legal dispensation, was purifying in its character and office; but as regards *human blood* shed by the sword, the tendency was diametrically opposite; and so diffusive was the uncleanness which the shedding of human blood occasioned, under the legal dispensation, that, even in the wars of the Lord, not only “whosoever had killed any person,” but also “whosoever had *touchèd* any slain,” was so unclean as to “abide without the *camp* seven days;” and “must purify themselves on the third day and on the seventh day; and also” purify *all their raiment,*” &c.

Here then we have clearly the decided character of

“Garments rolled in blood;”

And can we depict to ourselves less contrast between

“*Confused Noise,*”

and that Government which we have to contemplate, of—

“THE EVERLASTING FATHER—THE PRINCE OF PEACE?”

“For God is not the author of *Confusion* but of *PEACE.*”

Is not the whole scope of the Gospel of Jesus, in perfect unison with such a construction of this language of the evangelical prophet? And may we not consequently deem every warlike description contained in the New Testament, respecting the establishment of Christ's kingdom, as denoting solely either the opposing character of "the natural man" to His rule and reign, or else the ultimate prevalence of the "Dominion of the Prince of Peace?" And are we not fully warranted in arriving at this conclusion—That the Influence to be employed in establishing His Dominion, however it may be manifested, will partake of a like Divine character, with that by which was announced the Saviour's birth to the shepherds; and also, that the operation of this Influence will correspond with the angelic song of "a multitude of the Heavenly Host," who joined in praising God and saying:—

"*Glory to God in the Highest!*

And on earth—Peace, Goodwill towards men."

Hence is not the necessity evident, that the professed champions in this righteous cause, should seek after Divine guidance and direction. For should these positions prove correct, the writer conceives that the following proposition must be demonstrated, as an effect naturally flowing from its cause: The Influence to be employed will be that of—

"The MIGHTY GOD—The EVERLASTING FATHER,"
acting in perfect unison and harmonious consort, with

"The COUNSELLOR—The PRINCE OF PEACE."

SECTION II.

THE AGENTS EMPLOYED.

Introductory to this portion of the subject, it seems proper to contemplate the *practical* comments which the Holy Scriptures present to our view, on the system of "The *Prince of Peace*." And in the prosecution even of this object, we must revert to the Old Testament.

Abraham, the father of the faithful, was a man of *war*;—Moses, the deliverer of Israel, was a man of *war*;—David, the chosen king, the "man after God's own heart," was a man of *war*. But let us remember also, that Abraham himself paid homage to Melchisedek, the priest of the Most High God, whom the apostle represents as a *Type of Christ* and "King of Salem, which is *King of Peace*." Moses, though a warrior, was commissioned to *deliver Israel* from Egyptian *bondage* by the power of the Lord, and not by war or the arm of flesh; neither was it entrusted to the agency of Moses, to slay the first-born of Egypt, to effect that deliverance; but this destruction was the act of God himself: "And Moses said: Thus saith the LORD—About midnight will *I* go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die." Again: "*I* will pass through the land of Egypt this night, and will *smite* all the first-born." "And it came to pass, that at midnight the LORD," or as it is in the Hebrew, "JEHOVAH smote all the firstborn in the land of Egypt."

How evident then is it, that "the Law," which authorized violence and the sword, though ordained of God.

“made *nothing perfect* ;” but that perfection was deferred to “the bringing in of a better hope ; by the which we draw nigh unto God,” in this gospel-day.

As we advance nearer to the coming of the Messiah, we have a yet stronger and express testimony to this all-important declaration of the apostle concerning this eternal Truth, thus set forth in the Lord’s dealings with David, the “man after God’s own heart,”—1 Sam. xiii. 14.—whose *desire* to build the Temple of the Lord was approved : “Thou didst *well* that it was in thine heart ;” —1 Kings viii. 18 ;—but what is the reason which David himself publicly assigned in his declining years, for the prohibition laid upon him :—1 Chron. xxviii. 2, 3 :—“Then David the king stood up upon his feet and said : Hear me my brethren and *my people*.” “I had in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God ; and had *made ready* for the building : But GOD said unto me : *Thou shalt not* build a house for *my name* ; BECAUSE thou hast been a *man of war* ; and hast SHED BLOOD !”

Let us now proceed to the New Testament, for both precept and example.

An objection has been raised to the peaceable character of Christ’s reign and dominion, or rather of the Gospel of Christ, from the reply of the Baptist to the inquiry of the soldiers—“And what shall we do ?” in answer to which —“He said unto them : Do violence to no man ; neither accuse any falsely ; but be content with your *wages*.”—The whole of this reply wears the aspect undoubtedly of having relation to their fellow subjects ; but, at the same time, the exhortation to “do violence to no man,” strikes at the very *root* of war ; for if that disposition was kept in subjection, wars would inevitably die a natural death.

We must, however, in order to form a just estimate of this occurrence, consider the circumstances under which the reply was given. John the Baptist was not under the Gospel Dispensation. He was merely the Harbinger of it; and even his elementary baptism was so far a Jewish rite, as to be in use prior to his Divine Commission to practise it. Hence it is clear that John did not come to fulfil or abrogate the law, under which wars had, on some special occasions, being sanctioned by the Divine command, John, therefore, was only the forerunner of Christ:

“Behold I send my Messenger before Thy face,
Who shall *prepare thy way* before Thee:”

And can we conceive anything more adapted to prepare the way of “The Prince of *Peace* ;” than this exhortation of his Harbinger: “Do *violence to no man* !”

Another sanction to war has been conceived by some, to exist in the instructions of Christ to his disciples, couched in these words: “When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said—Nothing. Then said He unto them: But *now* he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him *sell his garment* and *buy one*.”

Here we must again look at the existing circumstances under which this direction was given. Our Lord had sent forth his disciples aforetime, in the exercise of the plenitude of His Omnipotence; and the interrogation—“Lacked ye anything?” elicited the efficacy of that power, which had so provided for them, that they could say—“NOTHING !” But now a very different scene to the plenitude of His power, was opening upon the disciples. He who had shown Himself heretofore all-powerful to

provide for them, was now about to humble Himself—His time being come to submit to be arraigned before the Jewish Sanhedrim, and be condemned to the ignominious death of the cross; and He thus went on to advertise the disciples of this event: “For I say unto you: That *this* which is written must yet be accomplished in *Me*:—And He was reckoned among the transgressors!”—Jesus yet more plainly pointing out that the ultimate issue was at hand, said: “For the things concerning *Me* have an *end*.”

All conspires to evince that the injunction to take the purse, the scrip, and the sword, was a parabolic representation, of their approaching apparently destitute condition when bereaved of their Master and Lord; and the peculiar emphasis on each providing himself with a sword, even at the price of “*selling his garment* to buy one;” bespeaks a decided aim to instruct the disciples on the nature of their defence. The character of this instruction we may anticipate from our Lord’s notice of their answer: “And they said—*Lord!* behold here are *two* swords: and He said unto them: It is enough.”—Enough! *two* swords for *eleven* persons, who had just been so forcibly enjoined *each* to provide himself with a sword! Yes! ENOUGH to teach them by and by, a *practical* lesson—That the sword was not to be used even in the defence of Christ or the Gospel; and also to afford an occasion to announce to them the nature of their defence by the unlimited influence of Jesus with the Father; though, at that moment, humbling Himself to the death of the cross: For when Peter had cut off the ear of Malchus, Christ thus both *rebuked* him and *encouraged* his faith and confidence in God: “Put up again thy sword into his place; for all they that take the

sword, shall *perish with the sword.*" Is this an authority for war and bloodshed !

Our Lord proceeds : "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be."

Here is no reference to the Father's raising up miraculously a troop of soldiers. No ! all this was in the very face of a practical comment on—"I say unto you resist not evil"—"Love your enemies"—"*Do good* to them that hate you ;" for our Lord had said concerning Peter's smiting Malchus : "Suffer ye thus far ; and He touched his ear and *healed* him." And afterwards amidst His own sufferings on the cross, our Lord practically and forcibly illustrated his other injunction : "Pray for them which despitefully use you and persecute you : " "Then said Jesus : *Father* FORGIVE THEM, for they know not what they do."

But it has been stated as a plea for the use of the sword under the gospel, that there was ample cause why Jesus should forbid resistance and bloodshed on this occasion, from our Lord's own words : "How then shall the scriptures be fulfilled that thus it must be."

These words, be it observed, were attached to our Lord's intimation of providing "twelve legions of angels," which, showing that He had no need of human aid, strengthens His prohibition of the use of the sword. But to give the argument deduced from those words every advantage ; admit them to apply to the use of the sword ; even admitting also that no reference had been made to the "legions of angels," and that, as the argument runs, the use of the sword might have frustrated the designs of Omnipotence, in permitting the Son of God to be

sacrificed for the world.—Admitting all this; where exists the propriety of the deduction that our Lord did not design to prohibit to his followers, all wars and fightings; when compared with his express commands: “resist not evil”—“Love your enemies,” and other precepts, supported by this forcible denunciation: “They that take the sword shall perish with the sword?” And, besides, if the use of the sword then might have frustrated the designs of heaven concerning Christ; what can the *use of the sword do now* in this gospel-day, short of tending to retard the accomplishment of the clearly and loudly proclaimed *designs* of OMNIPOTENCE:

“*Nation shall not lift up sword against nation;
Neither shall they learn war any more!*”

Enough may have been advanced from Holy Scripture, of practical comment on the glorious prediction just mentioned, the fulfilment of which must surely precede the entire and absolute “Dominion of the *Prince of Peace*.” We may, therefore, now turn to the express objects of the present section, the agents or means employed to accomplish the gracious designs of our Almighty Father.

In treating on these agents, it is very essential to keep in view, and to maintain the distinction between the direct operation of Divine Influence, and the effects of the overruling power of that Influence in educing good from evil.

As preliminary to this part of the subject, may be noticed two passages in Matthew, viz., chap. x. 34—36 and xi. 12. In the first our Lord declared: “Think not that I am come to send peace on earth. I came not to send peace but a sword.”

Here is a prediction, figurative it is true, but most wonderfully descriptive, not only of the professed enemies of Christ; but of the very church that has been professing the Name of Jesus; and yet, can any pious mind conceive, that Christ came in the flesh to promote enmity between the nearest connexions in life? Can any pious mind, for a moment, suppose that our Lord's description: "I am come to set a man at variance against his father, and the daughter against her mother," was anything more than a pointed and most forcible description of the struggle that has ever since prevailed, between the gospel of God and the demon of unrighteousness, in which how oft and how emphatically have "a man's foes been they of his own household."

In the other passage our Lord bore this testimony: "From the days of John the Baptist until now, the kingdom of heaven suffereth violence; and the violent take it by force." First, mark the period; which is expressly stated to be,—"From the days of John the Baptist until now, the midst of our Lord's ministry; a short but very important period; and the subsequent words of Christ confirm His meaning, for He adds: "All the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come." Here is a most decided distinction into two periods—the former consisting of the law and the prophets, and the latter being the time of the fulfilment of both respecting John: "He that hath ears to hear let him hear."

The arousing, the animating effect of preaching by this harbinger of Christ, is thus described by the same evangelist: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins." When we

contemplate the adaptation of ordinances to the carnal minds of men ; and how much greater man's avidity is to pursue some object cognizable or tangible by his outward senses of perception, than quietly and humbly to sit at the feet of Jesus, waiting on Him for Divine Instruction, do we not perceive, between the active dispensation of John, and the quiescent, though searching operation of the purifying power of Jesus by "the Holy Ghost and fire ;" a distinction which induces the recognition of John's ministry, as a period in which, by comparison with the genuine fruits of the gospel—"The kingdom of heaven suffered violence, the violent taking it by force?"

In further demonstrating the character of this Divine Influence, as applied to promoting the government of the Prince of Peace ; we are again conducted to the Old Testament ; and perhaps no passage we can find there, so clearly portrays its most pacific nature, as that by which it is denoted in the lost dream of the Babylonish monarch ; and which was so wonderfully restored to Daniel, accompanied with the revelation of its import : "And in the days of these kings," (or these kingdoms, into which "the fourth kingdom, partly strong and partly broken," should be divided,) "shall the GOD OF HEAVEN set up a kingdom which shall never be destroyed : and the kingdom shall not be left to other people ; but it shall break in pieces and consume all these kingdoms ; and it shall stand for ever."

Now this ever-enduring and all-conquering kingdom, in its rise and origin, is represented by "a *Stone* cut out of the mountain *without hands* ;" and as being "set up by the *God of heaven*," and "not left to other people." Can any figurative language be more clearly descriptive of a Divine Influence, irrespective of human aid in its

origin; or more decisively representative of the simplicity of its operation and power, than “a Stone cut out of the mountain without hands;” whilst its operations, its influence, and its effects, in *breaking in pieces* and *consuming* all other kingdoms, accord strictly with that representation in which the Divine power is set forth under the character of “a hammer and a *fire*.”—Jer. xxiii. 29. Hence is there not an obvious propriety in ascribing to this Stone, the same appellative as that which is applied to the figure of a hammer: “The WORD OF GOD?” And what can this Word be, short of that Eternal Word or Logos which—“In the beginning, was the Word; and the Word was with God, and THE WORD *was* GOD?”

Are we not thus brought to this point, that by and through this Divine Influence, acting on the hearts and minds of men, the “Stone cut out of the mountain *without hands*, will break in pieces, the iron, the brass, the clay,” and even “the silver and the gold;” so that in the plenitude of the kingdom of “the Prince of Peace,” may we not conclude, that not only will all human inventions in religion; but likewise all the civil polities of the nations, which are not based on the principles of the Gospel of Jesus, will “become like the chaff of the Summer thrashing-floors, and the wind will carry them away, that no place will be found for them: and the Stone that smote the image, will become a great mountain, and *fill the whole earth*.”

Having, I trust, demonstrated that the reign of Christ will be brought about and established by His own power, through the Influence of the Holy Spirit, it may now be proper to state explicitly, that I do not mean by this that no human agency will be employed. No! but

that no human efforts out of the Divine "*Counsel*," can be acknowledged as *direct* means; because as our Lord Jesus Christ expressly declared to His immediate followers: "WITHOUT ME YE CAN DO NOTHING."

The way may now be prepared to take an outline or summary view of the various operations and influences by which the power of Jesus, through the Holy Spirit, does even *now* act upon the minds of men, and direct the kingdoms of the world.

This portion of our subject admits of three principal divisions, as to the individuals themselves.

First. Those who have no knowledge of the true God, or who having received some knowledge of Him, have lived, or do live in open rebellion against the secret convictions of "the law written in their hearts," the "*Spirit of Truth*" revealed there as the "REPROVER OF SIN."

The SECOND class may be described as those who, owning the true God and Jesus Christ whom He has sent, in some of His characters and revelations to man, yet do not fully own His sway as ruling in the kingdoms of men; nor seek after his Divine counsel and direction to guide them aright.

The THIRD class may comprehend those who not only are alive to their own incapacity, without holy aid, to "work out their own Salvation;" but who are more or less sensible of that important Truth, uttered in these words of our blessed Lord to his immediate followers: "Without *Me* ye can do nothing;" and who therefore according to the respective measures of Divine Light afforded them, are concerned to desire help, direction, and "Wisdom, from Him who to all men that ask, giveth it liberally, and upbraideth not."

Each of these classes, it is conceived may be made agents in the Divine Hand; but of very different descriptions, and by very different if not seemingly opposite means.

The *first* class like the lions whose mouths were shut, when the prophet Daniel was cast into their den, may be restrained from hurting the servants of the Lord when cast amongst them; and they may feel this restraint as unconsciously as the lions did, from whom it proceeds.

To the *second* class these remarks may also be in great measure strictly applicable; whilst to both these classes may pertain: "Let the potsherd strive with the potsherds of the Earth."

The rulers and governors of nations, who disregarding or not comprehending the Divine precepts of the Gospel of peace, or who having never been favoured to know those precepts and commands, may yet for a time be permitted to smite one against another, whilst the Spirit of the Lord, may so overrule these infractions of His Law as "Prince of Peace," as to make their jarring conflicts in some degree subservient, to rocking the demoniacal storm of war to rest; rendering their contentions a tributary means of exhibiting the vanity and folly, of raising the tempestuous billows of the Boreas of WAR. Such a display of the overruling all controlling Influence of Divine Power, would mark the omnipotence of

"The MIGHTY GOD," "The PRINCE OF PEACE;"

but would present no sanction for employing deeds of arms, to establish His Dominion in the earth.

These observations conduct us to a circumstance that may not be unworthy of notice. This circumstance discovers to us, that in the righteous cause of doing away the abhorrent and abominable Slave Trade, all the efforts

of the most powerful maritime nation in the world, exerted to suppress the Slave Trade, have proved not only abortive, but directly tending manifold to increase both the horrors and the victims of it, and greatly to multiply its crimes and its atrocities. Is there not in these things a Divine voice that speaks intelligibly to this import: "These are not MY ways, neither shall they have *my blessing*; except as they may open the understandings of mankind, to perceive that my Dominion must be established by means harmonizing with the edict of my Eternal Son,' 'The Prince of Peace.'"

By educing good out of evil, the overruling and omnipotently controlling power of the Great I AM, may make even those who know not God, or who having some knowledge, rebel against His law placed in the secret of every heart, to become *indirectly*, the means of aiding that cause which they aim to oppose; or which at least the tendency of their conduct appears to be calculated to subvert or obstruct.

May not that total failure have been permitted, to show the inefficacy of the unhallowed means of violence and war, in promoting that portion of the angelic song—"Goodwill toward men?"

Both classes of agents hitherto discussed, must be decidedly ranked as *indirect*, their objects being adverse in characters to the Government of "The Prince of Peace," and to promoting His cause; except through the overruling and all-controlling Influence of His power to educe good out of evil.

We come now to the *third* class of agents, who have been characterized as "Those who not only are alive to their own incapacity, without holy aid, to 'work out their own salvation;' but who are more or less sensible

of that important Truth, uttered in these words of our blessed Lord to his immediate followers: ‘Without Me ye can do nothing;’ and, therefore, according to the respective measures of Divine Light afforded them, are concerned to desire help, direction, and ‘Wisdom from Him who, to all men that ask, giveth it liberally and upbraideth not:” “But,” adds the apostle, “let him ask in faith.”

I reverently believe such is the condescension of God, where there is a sincere desire to promote His cause, with a single eye to His glory, that He is pleased, at seasons, not only secretly to influence the minds of such, even when they know it not; but that He also sometimes condescends, for the promotion of His own holy designs, to guide the councils of those in authority, to whom is entrusted the rule and government of mankind, though they seek it not; even as Caiaphas, the high-priest, by *virtue of his office*, prophesied the death of Christ, whom he contemptuously set at nought. See John xi. 49—53.

It may, nevertheless, be capable of demonstration that those only can be *direct* agents of “The Prince of Peace,” who are endeavouring to promote His reign in the earth, by means congenial with those which will be adapted to support and to maintain His government, when it shall become established in the kingdoms of men.

How highly then must it behove those who compose the class of agents now under discussion, to seek, earnestly to seek after the will and the ways of Him of whom it is said:

“His name shall be called *Wonderful*;

and who, as if holding forth in this particular instance, that highly important annunciation—“I will yet for this

be *inquired of* by the house of Israel," has also declared by the mouth of the evangelical prophet just cited, that another of His names as "The Prince of Peace," should be
" *The COUNSELLOR.*"

In the First Section of this Essay, the apposition of this Name, both in place and in character with "The PRINCE of PEACE," has been pointed out. See p. 153. On the present occasion, therefore, the reader may be more particularly directed to the accompanying designation of power combined with counsel :

" His name shall be called *Wonderful* ;
The COUNSELLOR—The MIGHTY GOD."

With such an express and explicit declaration on this very theme, can it be doubted that God will vouchsafe to direct His humbly dependent servants in this righteous cause? May we not, therefore, apply to this vivid description, those other words of the same evangelical prophet :

" This also cometh forth from the LORD of Hosts,
Who is WONDERFUL in COUNSEL ;
EXCELLENT in WORKING !"—Isaiah xxviii. 29.

In full confidence that as such counsel is humbly inquired for, it will be extended, and an ultimate correspondence of "Excellent working," in the Lord's own time, will be displayed, I feel no hesitation in avowing my conviction, that, if instead of measures hostile to the government of "The Prince of Peace," by which our rulers, however good their intentions, have vainly essayed to put down the iniquitous Slave Trade, had been substituted means sanctioned by the Divine counsel, that with a hundredth part of the expense, either of blood or treasure, the Slave Trade might, ere this time, have been abolished.

When will mankind learn wisdom! When will they perceive how much better it is, even as respects pecuniary considerations, to subscribe *liberally* for promoting the cause of righteousness in the earth, than to

“Lavish gold out of the Bag;
And weigh silver in the Balance;”

to erect altars to the Moloch of war; and to purchase not “Silver,” but GOLDEN “shrines” for this “Great Diana of the Ephesians!” “whom all Asia and the world worshippeth!” Would that the *Christian World* could have been excepted!!

Hitherto the Agents employed have been treated on chiefly as regards persons, we come now to those Agents which may be distinguished from personal, by the use of the term *means*.

May not the grand agency in the Divine Hand of this description, be suitably defined to be this?—

MORAL INFLUENCE.

What is *Moral* Influence? It is sometimes defined to be “Popular opinion;” but it is clear that “Popular opinion” may be vicious in its effects, and thus be opposed to virtue and morality. Such effects of “Popular opinion” would be more correctly termed *Immoral* Influence; as for instance, in its effects to a wide extent, in promoting, if not in causing, Hindoo Infanticide, and the burning of widows.

“Popular opinion” therefore can deserve the epithet of *Moral* Influence, only when its tendency is at least to promote the cause of right reason and of virtue. This tendency then is the lowest sense in which *Moral* Influence will now be considered. In this point of view it may be deemed, and may become the handmaid of Christian Principle; and true Christian Principle must proceed from CHRIST.

How highly important then must it be to maintain *Moral Influence* upon a sound basis; and one that is adapted to ensure its operations being sustained upon "*Christian Principle*," and thus calculated to draw down the blessing of the Great author of the Christian Religion; for thus, and thus only can it be entitled to the character, which, if I mistake not, has been of late applied to it—that "*Moral Influence is all-powerful.*"

Much more may not be requisite to induce the perception, that "*Moral Influence*" to be legitimately exercised in the cause of Peace on Earth, must be of a pacific character; for who in the present state of illumination, will maintain that violence and war, are consistent with the precepts of Him whose birth was ushered in with—

" GLORY to God in the *highest* !

And on earth PEACE, *Good-will toward men* ? "

Can that conduct be consistent with the Gospel of Christ, which may issue in sending the soul of an erring brother, laden with guilt, before his eternal and omnipotent Creator and Judge? And how can violence or war lend their baneful aid, without hazarding the premature dismissal of the immortal spirit from its tenement of clay !

In order not to be misunderstood, in regard to the character of the *Moral Influence* to be employed in rocking this troubled world to rest; let us remember it must be not only *Moral*, but *Peaceable* in every tendency, however firmly *opposing* that which is evil; we may, therefore, denominate this grand agent in the Divine Hand, by the more appropriate and restrictive appellation of

" *Pacific Moral Influence.*"

It is however, very essential that we ever keep in view

its only proper and legitimate character, that it is not the First Cause, but simply an *Agent*, influential as it may prove in its operation upon other or inferior Agents.

Another and not a less powerful Agent to which "Pacific Moral Influence" may be very auxiliary, presents itself in the Bible Society, whilst it continues to diffuse the Truths of Divine revelation without note or comment, to corrupt or sophisticate their genuine import; leaving to the Spirit of God the office of being their sole Expositor.

Various minor agents, having in different degrees a *direct* tendency to promote the "Dominion of the Prince of Peace," might be enumerated; but in many of them, purity and simplicity constitute their *direct* tendency, and in the same ratio and proportion in which their object diverges from these two points, they decline from *direct*, to *indirect* agents, if agents at all, in the great cause. To explain this view let us discuss the important agency, now so extensively and increasingly prevailing, of endeavouring to evangelize the heathen world.

Many may be ready unhesitatingly to pronounce Missionary exertions as undoubted *direct* means for promoting the Government of the "The PRINCE of PEACE," but before the writer of these remarks can unite in such a decision, he must premise one indispensable stipulation; that is that the Missionary himself must be not only deeply imbued with a correct understanding of the essentially pacific character of a gospel minister; but the doctrine which he inculcates, what ever may be its tendency on some other points, must both by example and by precept demonstrate, that all violence and warfare are inimical to the Gospel of Jesus; and that both must be completely repudiated before His empire can be established as

“The Everlasting *Father*, The PRINCE of PEACE.”

The writer states this with the more boldness, because it is now no longer Sectarian Doctrine, being fully admitted by individuals of almost every religious denomination. In short, would it not be a great absurdity for any man or woman to present himself or herself to the world, as a professed advocate for the Lord Jesus Christ in His *pacific* character; and at the same time admit that violent resistance of evil might on any occasion be sanctioned? thus expunging from the catalogue of the Saviour's injunctions these unqualified commands: “*I say unto you resist NOT evil,*” “*LOVE YOUR ENEMIES.*”

Whilst then the efforts of such a Missionary, might be calculated to make known some other Christian knowledge, and even the great doctrine of salvation by Christ; and thus might *indirectly*, and if the expression be allowable, by *sideways* means, contribute to the reign of Christ; yet such a one could not be deemed a DIRECT Agent of Jesus, viewed as the PRINCE of PEACE.”

These things are written in a feeling of great tenderness to all; but plainness and perspicuity is essential; and conceiving these to be deeply important Truths, they are commended to the serious and candid contemplation of all whom they may concern.

SECTION III.

APPLICATION OF THE AGENTS.

In treating on the “Dominion of The *Prince* of Peace,” it may not be altogether irrelevant to observe, that with due deference to the opinions of others, the writer cannot

but entertain an apprehension, that the learned have greatly erred in their systems of interpretation, concerning the revelations made to John; conceiving they are very mainly confined to spirituals, or at least so far as to reveal the completion of the *Gospel of Peace*. Perhaps in nothing do interpreters more seriously err, than in the exclusive character of their applications of antichrist to moral turpitude, or to the Church of Rome, whilst Protestancy itself, in its numerous religious concatenations and ramifications, is so deeply, though variously involved in the darkness or dimness, which, in the depth of the night of apostacy, did so entirely supervene the *professing* Church of Christ.

From more or less of participation in this obscurity, (I speak in tenderness and in the fear of the Lord,) I cannot exempt any section of the Church of Christ. Waiving for a moment, what some may be ready to term the *minor* obscurations of ceremonial or ordinal rites, let us consider how few of those sections are not deeply and practically involved, in one or more of three grand *anti-christian* deceptions; those of admitting war to be lawful for Christians—of supporting and upholding a hireling or man-appointed ministry—or of rejecting the sensible and perceptible influence and safe guidance of Jesus Christ inwardly revealed? However clearly the Society of Friends may have been enabled, through holy aid, to erect the standard of Truth in all these particulars, their present principles and *practices* respecting these three important points, may be considered, in the aggregate, in respect to the refulgence of the Gospel, only as resembling the halo which sometimes surrounds the sun, enabling us to look more steadily at that glorious luminary, than when he shines in the plenitude of his strength;

and, therefore, that even what *they* profess, believe, and, in a blessed measure, experience, may be considered as no more than *preparatory* to the glory that will be revealed, in the plenitude of the reign of "The Prince of Peace;" when "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

In regard to the subject of war which of the three is most immediately before us, the writer conceives that the Lord's time will come, when Christian communities will feel themselves constrained to make a still further and clearer discrimination, than is now observed even by the Society of Friends, between contributions for the support of civil government, and those which are in whole or in part, expressly levied for the prosecution of the anti-christian purposes of martial enterprise, in all its ramifications.

With respect also to the bearing of a *practical* testimony to the Light of Christ in the heart, and to His holy guidance, the Society of Friends may only be leading onward in the way to that glorious effulgence, which will attend the universal reign of "The Prince of Peace;" as clearly set forth in the representation of "The holy city, new Jerusalem, coming down from GOD OUT OF HEAVEN;" when "The *Tabernacle of GOD* will be WITH MEN."

Before the arrival of this blessed era, there must be many convulsions in the moral and spiritual world, "Thunderings, and lightnings, and earthquakes," in order to bring "The natural man" into subjection: "Casting down *imaginations*, and every high thing that exalteth itself against the *knowledge* of God." And in these processes, under whose influence Divine Light will continue

to evolve, there will, I doubt not, be a spiritual fulfilment of that prediction of our Lord: "Then they shall see the *Son of Man* coming in the clouds of heaven, with power and great glory;" and with perfect confidence may we also anticipate a *renewed* and abundant fulfilment in effect, of that which was literally fulfilled at the visitation of Jerusalem: "There shall arise false Christs," who, may even "show signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Such is the activity and propensity of "the natural man," to create some substitute for "Jesus Christ and Him crucified," that until he knows "every thought brought into captivity to the obedience of Christ," the greater may be the unfoldings of heavenly Light, the greater also may be the necessity of attending to the injunctions not to be deceived by false appearances or specious professions of Christ: "Wherefore, if they shall say unto you: Behold, He is in the desert! go not forth: Behold, He is in the secret chambers! Believe it not." The true Christ will not be found in anything short of that diffusive and expansive revelation of Him denoted by this addition: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together."—For what purpose? To feed on the substance, and not on signs and shadows!

Let us now turn to a prophecy of Isaiah, which bears very forcibly upon the point before us—The application of the agents. In chap. xi. this evangelical prophet says:

"And there shall come forth a rod out of the stem of Jesse;

And a Branch shall grow out of his roots;

And the Spirit of the Lord shall rest upon Him;

The Spirit of wisdom and understanding,

The Spirit of counsel and of might,
The Spirit of knowledge, and of the fear of the Lord ;
And shall make Him of quick understanding in the fear of the Lord :
And He shall not judge after the sight of His eyes,
Neither reprove after the hearing of His ears ;
But with righteousness shall He judge the poor ;
And reprove with equity for the meek of the earth ;
And He shall smite the earth with the ROD of his MOUTH ;
And with the BREATH of His LIPS—shall He slay the wicked."

Let us pause and observe the parity between the description here employed by the evangelical prophet, and that presented in connexion with an important portion of the revelations to John ; in which this beloved disciple represents "*The Alpha and Omega*," as "one like unto the *Son of Man*."—Rev. i. 11—13. How accordant is this in its substance with the combined appellations of—

"The Everlasting *Father*—The *Prince of Peace*."

One of John's descriptions of this *Son of Man* is: "Out of his *mouth* went a sharp two-edged sword." That this sword corresponds in its character with "*The Prince of Peace* ;" and with "the *rod* of His *mouth*," and "the breath of His lips," wherewith He would "smite the earth, and slay the wicked," appears to be clearly determinable from various passages in the writings of Paul. To the Hebrews he says: "The *word* of God is quick and powerful, and sharper than any *two-edged sword* ; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow ; and is a discerner of the thoughts and intents of the heart." Again, to the Ephesians, Paul says: "Take the helmet of salvation, and the *sword* of the SPIRIT which is the WORD of GOD." All this agrees with the language of the same apostle to the Corinthians: "The weapons of our warfare are *not*

earnal, but mighty through God, to the pulling down of *strong holds*, casting down *imaginations*, and every *high thing* that exalteth itself against the knowledge of God ; and bringing into captivity every thought to the *obedience* of CHRIST."

What could this "two edged Sword," "the WORD of GOD" "the *sword* of the SPIRIT" be, that could effect this for Paul and those of his fellow believers, who yielded themselves to its powerfully dividing, separating, and piercing influence, and bowed their necks to the yoke of Christ? Could it be less than the influence of that all-powerful "WORD, which in the beginning was with GOD, and the WORD WAS GOD." And is not the same Divine Power that wielded this sword so efficiently for the Apostles and believers in Christ, able to extend His sway thereby? and what more can be requisite to accomplish the promise of the Father to Christ?—

"I shall give Thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession."

What other influence is demanded to complete the farther prediction of the evangelical prophet :

"And *Righteousness* shall be the girdle of His loins ;
And *Faithfulness* the girdle of His reins.

The wolf also shall dwell with the lamb ;
And the leopard shall lie down with the kid ;

And the calf and the young lion and the fatling together,
And a little child shall lead them.

And the cow and the bear shall feed—
Their young ones shall lie down together ;
And the lion shall eat straw like the ox ;

And the sucking child shall play on the hole of the asp ;
And the weaned child shall put his hand on the cockatrice' den ;
They shall not hurt nor destroy in all my holy mountain :

For the earth shall be full of the *knowledge* of the Lord,
As the waters cover the sea."

Can violence and war lift up their ghastly heads in the day that these predictions shall be accomplished? Yet the psalmist after the promised inheritance just quoted, goes on to predict the complete dominion of Christ, in terms suited to the warring system of his own times :

"Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel."

Can the rod of iron here denote any thing more than the power and strength of Him, that was and is to inherit the heathen, and possess the uttermost parts of the earth? even as did the "Iron" in the image that Nebuchadnezzar saw, which was thus interpreted by Daniel: "The fourth kingdom shall be *strong as iron*; forasmuch as *iron* breaketh in pieces and subdueth all things;" and in the Old Testament, even the Prophet Jeremiah ascribeth this same effect to the "WORD of the Lord."

"Is not MY WORD like as a fire? saith the Lord;
And like a HAMMER that breaketh the *rock* in pieces?"

Here is not only an explanation and illustration of the term "Word of God" involving the idea of power, and of the words of the Psalmist; but also of the declaration of the Baptist under the Gospel: "He shall baptize you with the Holy Ghost and FIRE." The hammer of iron, the WORD of *God*, to break in pieces the rocky and stony heart; and the fire of God's Spirit to purify from dross, and to burn up every thing of the chaffy nature.

From all these considerations and the whole scope of the Gospel, I conceive that the destruction of the *wicked* so forcibly predicted, especially in the Book of Revelations, is a figurative representation of the removal or destruction of *wickedness*, and of sin and evil, in their

various modes of prevalence in the earth ; in like manner as "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth," and the judgments upon her, involve the Universal Church of Christ, and her purification from *war*, and all other defilements wherewith she has been estranged from Him, and has gone after other lovers, instead of being pure, and chaste to her Lord.

The following passages and observations may tend to illustrate the position, that the destruction or removal of sin and evil, is set forth by those passages of Holy writ, to which allusion has just been made.

Our Lord's parable of the Vine He thus introduces: "I am the TRUE Vine ; and my Father is the Husbandman. Every branch in Me that beareth not fruit, He taketh away ; and every branch that *beareth fruit*, He *purgeth* it, that it may bring forth *more fruit*. Now ye are clean through the WORD which I have spoken unto you."

Can there be any doubt, that our Lord here spake of the cleansing efficacy of His Divine Power, through the words He had spoken unto the Disciples and in their presence ; but what was the effect of His words, His doctrines, and even of *His Miracles* on the unbelieving Jews, who rejected His Divine Influence ; and in an especial manner on the *exalted* and unbelieving Capernaum ? "And thou Capernaum which art exalted unto heaven, shalt be thrust down to hell !" Before the coming of the Son of God, Divine Vengeance had been signally and miraculously poured down upon a wicked city, whose transgression was less offensive in the Divine sight, than was the sin of unbelief in Capernaum under the words and deeds of the Son of God ; yet Capernaum was still spared as to the *outward*, though a fearful sentence

was passed upon her. And why this severe sentence? "For if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for *thee*."

We have even a more signal corroboration of the views here taken, in the words of our Lord on another and a previous occasion, as related in the ninth chapter of Luke, concerning the village of the Samaritains who would not receive Christ: "And when his disciples James and John saw this, they said: Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did? But He turned and *rebuked* them, and said: Ye know *not* what *manner of spirit ye* are of; for the Son of Man is *not* come to *destroy men's lives*, but to save:" that is I understand to save their souls and bodies too; not merely their lives as the word "*them*," added by the translators is likely to convey.

Here arises the inquiry, What occasioned the cleansing effect of Christ's word on the Disciples, whilst the same word drew down such an awful sentence on Capernaum? Was it not that the disciples *received* and *believed* its *power*, and that Capernaum rejected its influence!—The disciples yielded to the drawings of the Father: "No man can come unto Me, except the Father who hath sent Me draw him;" but Capernaum, proud exalted Capernaum, rejected those gentle drawings of the Father's love, and would not believe in Christ—"The Prince of Peace."

The passages which have just been adduced, may serve as specimens of the abundant others which might be brought to support them; but, perhaps, the whole which has been advanced in the present section, may

have tended to demonstrate that all *direct means*, must harmonize with the character assigned to the *direct* personal agents of "the Prince of Peace."

In exhibiting the application of these agents and these means, it appears to the writer to be important, to maintain the consistency of assigning to every portion of the system, its proper place and sphere of operation.

In works of art, the mechanism is propelled and influenced solely by the impetus of the moving agent, subject to regulations which the machinery itself has not power to assist or impede. Not so is it with the mechanism of animal nature. In inferior animals, life may be considered as the impetus, and instinct the regulating power; subject however to the will of the animal machine, whether to set and keep the machine in motion, or by arresting its impetus, to bring the machine again into a quiescent state.

In man we rise higher in the scale of being; but when we consider the almost infallible guide which instinct is to inferior animals, that are neither domesticated nor otherwise influenced by man; and when we reflect how widely *reason* frequently leads man astray; considered as a mere animal machine, only substituting reason for instinct, man is but one step higher than some of the inferior animals; and, in this state, he may be as utterly unconscious of his pursuits having a tendency to promote the religion of Jesus; as he may also, like "ravens" and like "lions," be void of any apprehension of providential impulse or restraint.—See 1 Kings xvii. 4—6. Dan. vi. 22.

But must we not look at man in an infinitely superior character—as a candidate for immortality; and as pursuing means to insure his election? In contemplating the highest behest of heaven, are we to conceive that the

Great Architect who “built the skies,” and who for inanimate and for animal machinery has provided laws ; —are we to conceive that HE who appointed laws for these, has failed to provide a spiritual system, peculiar and specially adapted to the *Mechanism of Immortality* ?

As it is essential to maintain the distinction which exists between the relative parts of a system, and not to consider the machinery of science and art, to be the power by which that machinery is moved, or in animal machinery in addition to such an error, to deny the influence of the will ; and consider the motion as being at all times involuntary ; so it appears of no less importance in the spiritual system, “The Mechanism of Immortality,” to preserve inviolate the distinctions between the machinery—the Divine impetus—and the Holy regulating power.

Has it not already been shown that

“The MIGHTY GOD—The EVERLASTING FATHER,”
is the *Divine Impetus* to that portion of the “Mechanism of Immortality, which is now the object before us ? And has it not been equally demonstrated that

“The COUNSELLOR—The PRINCE OF PEACE,”
must be the *Regulating Power* ? Can it then be doubted that as the *direct* agents are deeply engaged, in the employment of *direct* means, to seek after His counsel, that He will in His own due time evince, that—

“His Name shall be called *Wonderful* !”

Did not “The Prince of Peace,” as humbly sought unto and depended upon, evince this to be His name in ages long past and gone ? Was it not “WONDERFUL” during the whole space of greatly more than a thousand years, that

“The Mighty God—The Everlasting Father,”

continued unfailingly to fulfil to Israel, almost surrounded by enemies, this *extraordinary* promise: "Thrice in the year shall all your *men*-children appear before the Lord God, the God of Israel"—"neither shall *any man* DESIRE thy land, when thou shalt go up to appear before the Lord thy God THrice in the YEAR!

May we not approach our own times for a corresponding proof, that the name of

"The EVERLASTING FATHER—The PRINCE OF PEACE," remains in that character still to be "*Wonderful!*"

It is not needful to enlarge on the well-known Treaty of William Penn with the Indians of North America, which, so long as the principles of peace prevailed, were not only sufficient to preserve the State of Pennsylvania from Indian aggression, but from all warfare; and that for the space of seventy years; whilst to this day, the compact verifies the assertion drawn from even an infidel writer to this import: "This is the only Treaty that ever was made without an oath, and the only Treaty that *never* was broken."

These poor Indians have been termed savages by some of their professed Christian, but more savage neighbours; who have provoked these uncultivated Sons of the Forest to acts of barbarity, which the departure of these *Christians*, from the laws of "The Prince of Peace," have induced the poor Indians to perpetrate.

Do not the widely different effects, which have been produced by treatment under the auspices of "The Prince of Peace," and by that treatment which is a violation of His laws, present an instructive lesson to all people?

In contemplating the "Dominion of the Prince of Peace," often has it been presented to view, that "The Society for promoting Permanent and Universal Peace,"

may have a very important coadjutor in the infant "British and Foreign Anti-slavery Society," whose delegates are now about to assemble in the Metropolis of this highly-favoured empire. The fundamental principle of this society, in the third article of its constitution, runs thus: "That the extinction of Slavery and the Slave Trade, will be attained *most effectually* by the employment of those means, which are of a *moral, religious, and PACIFIC* character; and that no *measures* be resorted to by THIS SOCIETY in the prosecution of these objects, but such as are in *entire* accordance with *these principles*."

It may be obvious to the seriously reflecting mind, that "these principles" would be very imperfectly carried out by a mere abstinence from all deeds of violence or blood; however essential such abstinence must be. The positive bond of adherence, in an associate capacity, to "measures *of a moral, religious, and pacific* character," embraces, as a constituted Society, all that is involved in what has been defined, as

"Pacific Moral Influence."

To the instances which have been adduced of Divine protection, vouchsafed to a firm trust and confidence in

"The Mighty God, The Everlasting Father,"

it may not be wholly void of interest or of instruction, to introduce an instance in which the profession of that confidence, was *not* religiously adhered to; and to describe the consequences which ensued.

This is done on the part of the writer from a firm conviction—"That the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will;" though He often sees meet so to rule by means which, to the *carnal* eye, exhibit no traces of the Divine government;

because the character of those means appears to be that of *natural* causes and effects ; and the very causes may sometimes appear to be the evil passions or propensities of man.

An almost bloodless revolution, that *in France*, was effected, and such it might have continued, quietly putting down the reign of intolerance and arbitrary power, and framing a constitution, which, however imperfect when tried by the standard of truly *Christian* principle, if it had been strictly adhered to and fully carried out, would have undoubtedly proceeded one step towards advancing the reign of peace on earth ; by the sanctity it gave to human life, and its renunciation of all *offensive* warfare.

But the hostile array of other nations against them, being allowed by the succeeding rulers, to influence them to depart from this principle ; they utterly cast away this half-established allegiance to the "Prince of Peace."

Had the rulers of France, who succeeded the *first* national assembly, strictly adhered to the principle their predecessors had laid down, I can entertain no doubt but they would have experienced Divine protection ; and that in a way that would have evinced the Omnipotence of the Divine arm ; but, utterly failing to uphold the standard of "The Prince of Peace," so far as they were enrolled under His banner, they were left to the government of their own evil passions ; whereby they became far worse than the preceding arbitrary power which had been put down.

Thus did the rulers of France, as a nation, strikingly verify the language of our blessed Lord, concerning those who, having been favoured to make some advance in the way of righteousness, afterwards depart from it ; respecting whom Jesus said : "When the unclean spirit is gone out

of a man, he walketh through dry places seeking rest; and finding none he saith: I will return unto my house whence I came out.—And when he cometh he findeth it *swept* and *garnished*. Then goeth he and taketh to him *seven* other spirits *more wicked* than himself; and they enter in and *dwell* there: and the *last* state of that man is worse than the *first*.”

Hence those rulers not only filled their own country with blood guiltiness; but prepared the way for an ambitious usurper to deluge the continent of Europe with blood, and to waste it with desolation; the dreadful reward of the portion which the interference of those nations contributed, to the cause of that failure.

In these tremendous afflictions being permitted to come to pass, there is, in my view and to my apprehension, evidence of the very end being accomplished, which I humbly conceive it was the design of “The Prince of Peace” to effect, by means, bearing more or less the impress of being directed by His own eternal power; though so commixed with human frailty. The French revolution appears to me to have been designed to demonstrate the power and influence of “The Mighty God,” in what might and would, if carried out, have exhibited to the world, by somewhat of direct means, the influence of pacific principles, even in the mixed character in which that constitution raised the standard of

“THE EVERLASTING FATHER—THE PRINCE OF PEACE.”

And in the consequences of not maintaining the standard thus raised, and in the permission for a season of the continued reign of darkness and of blood, has not

“The Mighty God—The Everlasting Father,”

been pleased to educe good out of evil? by at least preparing mankind to have their eyes opened, not only

to the enormities, the horrors, and the crimes inseparable from WAR; but to its *impolicy*, as well as to its inconsistency, and its utter incompatibility with the government of "The PRINCE OF PEACE."

May we not then perceive in these things, the overruling, all-controlling power of Omnipotence, in that a principle, however partially, commencing as a *direct* means of contributing to the "Dominion of the Prince of Peace," but departed from, and thereby its *direct* tendency thwarted, has by a most tremendous contrariety, been converted into an *indirect* tendency to the same point. But let us observe another important feature—The agents on whom it had devolved to carry out this direct principle, deprived themselves of the honourable distinction of acting under the banner of

"The COUNSELLOR—The PRINCE of PEACE ;"

and consonant with the words of the Lord to Eli concerning his sons :

"Them that honour Me, I will honour ;

And they that despise Me shall be lightly esteemed ;"

these unfaithful rulers, despising the simplicity of the principle adopted by their predecessors, were indeed lightly esteemed—and not merely so ; for their total and continued abandonment of this principle, at length rendered them an execration amongst the nations of the earth. Let others learn by our warning.

If an obscure individual may be allowed such a liberty, he would offer a suggestion which may apply equally to each of the two associations that have been specified ; and which may be considered as mutual coadjutors.

The suggestion is,—Whether it may not be within their province respectively, at least to consider the

subject of promoting the spread of the Sacred Volume, in whole or in parts; and it has occurred whether the persons employed as agents either in the cause of "Peace on earth," or in that of rescuing suffering humanity from the rod of oppression, might not, to mutual advantage of all the three institutions, become more or less, according to circumstances, agents for spreading the *Bible*, or especially the *New Testament*.

Another and more simple means presents itself to view, concerning the Peace and Anti-Slavery Societies, that of making selections from the Old Testament, especially from the prophecies, combined with similar selections to support them, from the New Testament; intermixed with *no* comment; and printed in the form of small *Tracts*, adapted to the respective Institutions.

Before taking leave of these confederations for good, it may not be unsuitable to remark, that the compact to adhere, in an associate capacity, to those means only which are of a "*moral, religious, and pacific character*," is essentially applicable to each of the three Institutions now before us; and it will probably be allowed, that this Fundamental Principle embraces every moral precept of the gospel; amongst these may be enrolled that essential of "*bridling the tongue*," which must also regulate the *pen*, and purify the *press*.

To carry out this *moral* character in its purity, I conceive the decided champions of *either* cause, whether they feel themselves called upon to enter into contest with vice and irreligion, with war, or with slavery, or with the whole of this direful associate trio, and their respective concomitants, such champions, at all times and on every occasion, have need to set a careful watch, on "*religious*" grounds, against a *light* or *trifling* notice of acts of *immorality*.

And "*Religious* measures," if adhered to on the maxims of the Gospel, not only forbid to return "railing for railing," but enjoin "contrariwise blessing, knowing" says the Apostle, (1 Pet. iii, 9,) "that ye are thereunto called, that ye should *inherit* the BLESSING;"—the blessing pronounced in the sermon on the mount: "Blessed are the peace-makers; for they shall be called the children of God."

How animating is the consideration, that although the faithful followers of a crucified Lord, have to wage war with sin and transgression, yet that whilst they use none but the *legitimate* weapons of their warfare, the tendency of their conflicts will be, to induce "Peace," even to the individual souls with whom they are engaged to contend; and also to contribute in the aggregate, to promote

"On Earth PEACE—GOODWILL towards men!"

The exercise of "*Religious*" measures, may also call into action every other Christian Virtue; for it cannot be supposed that the *nature* of man is to undergo a change, so that "the natural man," will not be the natural man still; though the power and Influence of the Spirit of Truth acting upon the carnal mind immediately, or mediately through the Holy Scriptures and other appointed mediums, may doubtless reduce the natural mind to the obedience of Christ. This however, as it is in the individual mind, must also in the world be a gradual work; and in the process of it, the advocates of moral, religious measures may at times not only require "The whole armour of God;" "having their feet shod with the *preparation* of the Gospel of *Peace*"—"taking the shield of faith, the helmet of salvation, (or protection,) and the sword of the Spirit;" but must closely adhere to the injunctions: "Behold I send you forth as sheep in the

midst of wolves,—Be ye therefore *wise* as *serpents* and **HARMLESS AS DOVES.**”

“Pacific measures” in no inferior degree involve these essentials, if carried out in the spirit of the Gospel; and however plainly any may have to set forth the enormities and wickedness of a *system*, it may be well for each of us in contemplating characters, to put inquiries like these to ourselves: “What might have been my own views and dispositions, had I been placed under the like contaminating circumstances with those whose conduct I have so deeply to deplore? Had I been bred in the very hotbed of vice—brought up amidst the horrors of blood and the din of arms—or from infancy had breathed the pestilential atmosphere of Slavery, what could have preserved *me* from a like contamination; but attention to the grace of God, a measure of which is given to every one of us?” Ephes. iv. 7.

Perhaps, however clearly we may have perceived the utter inconsistency or all “wars and fightings,” with the Gospel of Jesus, “The Prince of Peace,” but few of us, (and the writer must freely rank himself with the deficient,) may have as fully considered the answer to the Apostles inquiry: “Whence come wars and fightings amongst you,” as its importance demands. He says: “Come they not hence, even of your lusts, that war in your members?” Of these lusts the one which this Apostle describes the most pointedly is “envy.” “Envy” in Cain, we find induced wrath; and wrath engendered murder.—Thus envy was the grand source and parent of the first murder, and that murder a fratricide, which primevally stained the earth with human blood.

How often has “*Envy*,” or a desire after that which pertains to others, kindled warfare in the world! And

how often has "*envy*" increasingly stimulated by the very same cause as in Cain, deluged the earth with the blood of persecution!

An eminent apostle in describing those "filled with all unrighteousness," represents them as "full of *envy, murder, debate, deceit, malignity.*" 1 Rom. i. 29.

"*Debate*" introduced in the midst of these malign propensities, leads to a deeply important portion of the present question; for the apostle cannot be understood to use the word "debate" in the sense of deliberate and cool discussion; which is often a highly important means of eliciting Truth; but as referring to that species of "debate" which contends for *mastery*, and which is one of those "lusts which war in our members;" which it is, in an especial manner, the duty and the interest of every champion of "The Prince of Peace," to abstain from and avoid, both in word and *writing*; for as this debate proceeds from "*envy*," so it may be said of such "strifes of words; whereof *cometh envy, strife, railings, evil surmisings, and perverse disputings.*"

How essential is it then, in carrying out "measures of a moral, religious, and pacific character," whilst dealing plainly and faithfully with vice, irreligion, war, and cruelty, to endeavour to couch our censures in hard arguments, rather than in hard words; striving to *convince* the erring mind, and to avoid arousing the evil passions of the human heart.

Do not these considerations demonstrate, that merely abstaining from war and blood-shed, would only be polling the evil tree? Its trunk would be left standing, and its root furnished with sap, to supply fresh shoots: which though feeble at first, might if not timely pruned off, become vigorous branches and form a fresh head.

Hence then may be perceived the truth of the position already laid down, that "The exercise of '*Religious measures*,' may call into action every Christian virtue."

Amongst these virtues the apostle in his Epistle to the Galatians ranks as the "fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," adding: "Against such there is no law."

A brief review of some of these few essentials, may conduct us to a conclusion of these observations.

LOVE. What love is here in the apostle's contemplation but CHRISTIAN love? That love which induced a Saviour to leave the bosom of the FATHER, to take our nature upon Him, and to submit to ignominious taunts, to sufferings, and to death for a guilty world; praying for his persecutors with his latest breath: "FATHER *forgive* them, for they know not what they do." Here is the basis not only of all abstinence from war and bloodshed; but combined with His command: "Love your enemies," we have the basis of every Christian Virtue.

LONG-SUFFERING—Is one of the Attributes of God; and which of us that has lived many years and been alive to the visitations of Grace in our own souls, cannot in our own experience, bear testimony to the Truth of this attribute of Deity? How then can we evade the force of that language so applicable on the present occasion: "I have given you an example, that ye should do as I have done to you;" whilst we may be humbled under the consideration, that "all our righteousnesses are as filthy rags;" and bowing at the feet of Jesus, may be induced fervently to implore His holy aid, to be perfect in obedience, according to that portion of heavenly light and knowledge, which is imparted respectively to every one of us.

FAITH. Here we are arrived at the topmost and leading bough of the goodly 'Tree, planted in the heavenly soil of "*Christian Love*," and which sends forth many branches; amongst which are

I. FAITH, in those means, the littleness or simplicity of which, may to the carnal eye, be "Foolishness;" but if dictated by the Spirit of Truth, the final issue whereof will evince the verity of that declaration of the prophet :

"My word shall not return unto Me void ;
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it."

In the mean while although their may be much occasion for the exercise of *Faith*, to persevere whilst the progress of the work may be almost or altogether imperceptible; yet we may derive encouragement from the remembrance of Gideon, whose complete success, under Divine guidance and direction, was represented by the very simple simile of a "*Cake* of barley bread, overturning a *tent* of Midian."

II. FAITH. "Without Faith it is impossible to please God." Heb. xi. 6. It is only and alone from God we can derive *Faith*, to place ourselves under His protecting care; either with humble and acceptable submission to whatever His Divine Providence may permit, or in a true and firm confiding assurance, if He sees meet to extend it unto us, of His Almighty power and protecting care.

III. FAITH—in this and in every other practical sense, is not an inactive, inoperative influence. "What doth it profit, my brethren," says the Apostle James, "though a man say he hath faith, and have *not works*? Can faith save him?" Here this apostle no doubt alludes to the salvation of the soul; but he proceeds to illustrate this

Faith, by reference to an external act: "If a brother or sister be naked and destitute of daily food; and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the *body*, what doth it profit? Even so *faith*, if it hath *not* works, is *dead* being ALONE!"

IV. FAITH—united to works is hence the only *profitable* and *effective Faith*; and equally remote from despondency and false confidence—from apathy and presumption—from unfounded trust, and want of genuine and true Faith in the power and providence of God.

Thus protected we may be strengthened and enabled, to confide in the

"The Mighty God," "The Prince of Peace;"

and with steadfast pursuit and patient endurance, to seek unto Him as

"*The COUNSELLOR.*"

Thus, in every season of difficulty and danger, we should be alike preserved from mistrust, and from "tempting God," by rushing unauthorized into danger; comparable to "casting down from the pinnacle of the temple," in a feeling of presumption, and not of that true faith which arises from an humble persuasion, that we are moving in the fear of the Lord, and under his Divine sanction.

Thus fortified and encouraged, the advocates of "Peace on earth," may mutually adopt the language of the Evangelical prophet, at the close of another prediction on the same subject:

"O House of Jacob! Come ye,

Let us *walk* in the LIGHT of the LORD!"

And then can we fail to perceive, that the more any or every class of the enemies of the peace and happiness of

man, may set themselves in hostile array against the Government of "The Prince of Peace," and the more they may depart from His law, the more will those who enlist under His banner, be called upon and constrained to evince, that "the weapons of our warfare are not carnal," but spiritual; demonstrating on every hand by words and deeds, that we are enrolled under that banner on which, in legible characters of gold and pearl, is inscribed—

"CHRISTIAN LOVE."

In thus tracing the progress of moral, religious, and pacific principles, and in reviewing those means by which it is apprehended the Spirit of the Lord, will render them "mighty, through God, to the pulling down of *strong holds*; casting down *imagination*s; and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every *thought* to the obedience of Christ," we may, with the eye of Faith, behold the fulfilment of the prediction of Isaiah, just referred to:

"It shall come to pass in the last days,
That the Mountain of the *Lord's* House—
Shall be established in the top of the Mountains,
And shall be exalted above the hills;
And *all* nations shall flow unto it.
And many people shall go and say:
Come ye—and let us go up—
To the Mountain of the Lord,
To the House of the God of Jacob;
And He will *teach us* of His ways,
And we will walk in His paths;
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.

And He shall judge among the nations,
And shall rebuke many people ;

And they shall beat their swords into plow-shares,
And their spears into pruning-hooks :

Nation shall not lift up sword against nation ;

NEITHER SHALL THEY LEARN WAR ANY MORE."

In contemplating this glorious era, O! how do the deeds of the champion of human blood, stand revealed as utterly incompatible with the Gospel of Peace, and as arising from those "lusts which war in our members!" Does not the glory of the warrior fade and die away, in the splendour of "the SUN of RIGHTEOUSNESS? Do not the laurels, invigorated and enriched with the blood of fellow-men, which, in this day, compose the victor's wreath—do they not utterly fade in the presence of His wreath, whose all-conquering brow was encircled with—
the CROWN of THORNS!!

FINIS.